

A

REVIEW OF THE STATE OF THE BRITISH NATION.

Thursday, January 17. 1712.

AND will you affirm positively now, says one to me, that Insults me frequently upon this Head; Will you affirm positively that there is no Separate Treaty Concluded, That the Peace is not already made; That it was not Sign'd here in October, and the like, as you see it in every Body's Mouth? Speak directly, and tell us what you can say to it?

In my last, I told you my Reasons why I did not believe it possible to be so; I will not affirm positively any Negative in the World, neither can it be expected in fair Reasoning; and I fear much for the Consciences of those, who take upon them Affir-

matives; I wish our People in this Age would remember a Maxim, which in our talk of Publick Affairs would be very useful, and I am sure in a Christian is very necessary, viz. He that tells a Thing for Truth, not knowing it to be true, tells a Lye, tho' what he says be true; and I'll add another. He that tells for Truth, what he bears but as probable, or suspected Truth, tells an Officious Lye, whether the Thing be true or no.

How many notorious Untruths do our Men of Conscience tell in the World, and think they do no harm, and this by an insensible Addition of Circumstances in every Relation, till the Suspicion of every Hypo-

Hypocondriack Brain, or the Politick Suggestions of every wicked, cunning, designing Emmissary to a Party, are Converted into Facts, and at last, obtain the Sanction of those Men's Affirmative, whose Credit backs the Fraud, and so the meet empty Suggestion grows up into an Affirmative, with Personal Authority to support it.

I could tell some People among us, how much they have suffer'd by this Evil; and by putting them in Mind of the Injury they have receiv'd from it, they might think a little of the Injury they do by it.

As to the Peace being already made and Sign'd, and the Queen having already Agreed with the French, I have told you my Reasons, why I believe it is not so; I impose upon no-body, I only press them to think and consider, and then judge if it be probable; if my Reason be not a Reason to them, I am sorry for it; but sure they may allow it a Reason to me; my Reason is, because I cannot think the Queen an Infidel, a Pagan, or a Mock'r of God, or a Contemner of his Jealousie and Justice; That her Majesty should order the whole Nation to pray to God for a Blessing upon the Negotiations of the Treaty, *That a Safe, Honourable, and Lasting Peace may be the Issue;* (these are the very Words) if that Peace was settled already, *That God would bless and assist the Forces of her Majesty and her Allies, in order to push the Enemy, till he will submit to such a Peace;* (the very Words again;) If the Peace was made, add no Forces to be any more Employ'd, this would be such a horrid Thing, that upon my Word it cannot enter into my Thoughts: I am flattering no-body, but I have never been in this QVEN, and therefore cannot look there for any body else; to say nothing of the Evidences her Majesty has given of a Religious Life, a Fear of God and his Judgments; and a Temper govern'd by Religious Principles; for I know I am talking to People who make nothing of that.

Nay, I'll go farther; You were Yesterday, Good People, Fasting and Praying in the very Sense, if not the very Words above-mention'd, and I do not hear that

any Judgments, any Thunders, Lightnings, Earthquakes, or other dreadful Testimonies of Heaven's displeasure have yet happened; it is true, God is not oblig'd to shew immediate Tokens of his Wrath, nor is it always his Method, in Cases of the highest Provocation; but in such Remarkable Mockery, when a whole Nation, when a Sovereign, and the Authority of a Kingdom shall join in affronting God himself, Mocking him with sham Facts, and Prayers in Masquerade, I am sure we have Reason to expect it; and in Cases less than this, frequent Instances have been given when it has been so, when his immediate Vengeance has follow'd, and History is full of it; but to wave the search into Prophane History, which would be too long for this short Paper, be pleas'd to read the 58th Chapter of *Isaiah*, and see how the Prophet speaks there of Hypocritical Fasting, and with what Abhorrence God himself is represented there to receive it, take a few lines out of it.

Cry aloud, spare not —— Show my People their Transgression, and the House of Jacob their Sins, v. 1. — There's God's Anger express'd at the Hypocrites; in the next Words you have the Fast described; *Yet they seek me daily —— They ask of me the Ordinances of Justice —— They (seem to) take delight in approaching to God;* v. 2. — There's the Pretence of Devotion; in the next Words he detests the Cheat of it; *Bebold ye Fast for Swift and Debate, and so smite with the Fist of Wickedness;* *Ye shall not Fast as ye do this Day;* v. 4. *Is it such a Fast that I have chosen?* v. 5.

Can any Man believe, but that such a Fast as we must have had, if these Things are true, is not a Fast that God abhors? To Command us to pray for ~~Alliances~~ in the War, when we have made the Peace; for a Blessing and happy Issue on a Treaty, when the Treaty is a Sham, and fix'd already in private? — Let such see, how God Resented in Old Times such doings as these? We

unto you that desire the Day of the Lord, (Fasting Days) to what end is it for you? The Day of the Lord (Fasting Day) is Darkness and not Light: I HATE, I DESPISE your Feast-days, I will not smell in your Solemn Assemblies. Amos, v. 18. 21. Again in another place; The calling of Assemblies (Fastes) I cannot away with, it is Iniquity even the Solemn Meeting. (Fastes.) Isaiah. 1. 13. Again, Yea, when you make many Prayers I will not hear, your Hands are full of Blood. v. 13.

Now what think you, good People; is the Queen a Christian? Do you imagin she believes there is a God, a Sovereign Judge, to whom Kings and Queens must Account? Or do you believe her Majesty a

Female Julian, an Apollate, that sets up to Blaspheme and Defile God and Religion? — And what have you been doing Yesterday? Have ye Fasted for the true Ends which the Queen directed you to, viz. To pray for a Good Peace being the Issue of the Treaty, or Success to the Confederate Arms, till France shall submit to such a Peace? — If you have done this, tell me how you could Jeft so with your Religion and your Maker, if you believed the Queen had made the Peace already? And if you have not pray'd so, I doubt much, lest you have Fasted for Strife and Debate, and to strike with the Fists of Wickedness. Isaiah 58. v. 4.

Advertisement for all to read that have Prizes in the Lottery.

AS I have resolv'd, according to the Scripture-Rule, as much as in me lies, to live Peaceably with all Men, so I hope no Man will take the Publication of the following Letter, as a Design of Reflection; the Occasion obliges me to publish the Letter, and I apt to ask the Author Pardon, that I have left out all that part of it, which either speaks well of me, or ill of any that has oppos'd me; and this I have done, as well to let one part of the World see I covet no Man's Praises, as to let another part see, I can preserve my Respect to them, (whatever Advantages offer) who perhaps have little for me.

The Letter is as follows.

Mr. Review,

I Am one of those, who some Years ago committed to your Disposal a Summ of Money, to be Distributed in Charity to poor Indigent Families, such as you had described to the Person who gave you the like Trust before me, viz. Such as were Diligent, Industrious, with many Children, and not receiving Alms; The Extremity of this Winter Season, and an unexpected Advantage falling into my Hands by the present Lottery, moves me to think again of the Poor; and I am so

well satisfied with your Integrity and Justice, in the Distribution of the last I entrusted you with, that I choose to commit this Trust to you, altho' a much larger Summ, and at a Time when many Mouths are open agaist you on Party-Quarrels, which I regard not; I think, if you speak your Conscience, and Uprightly, without regard to Persons and Opinions, you should not be Discouraged at the Opposition of any People, whose Opinion differs from yours; and to shew you that some will still Trust you, I have, with all imaginable Freedom, committed this Trust to your Hands, tho' I am no Stranger to your Circumstances at all; I have always been a Friend to the Cause you have appear'd for, and am sensible of your Services and Sufferings for the Dissenters Interest, and am sorry for any ill Returns made you; I send you enclos'd, a Direction where to receive _____ which Summ I think to Repeat, when you signify your having dispos'd of this; obliging you to conceal both the Summ, and any Suggestions (if you have any) of the Person, or else I shall send no more.

Your Friend, &c.

Jan. 3. 1711.

CHARIT.

This

This is a Letter——with how much Vani-
t y soever my Enemies may Tax me with, I
could by no means satisfie myself to conceal;
I think such a Candle should not be put
under a Bushel, but on a Candlestick, that this
Light may so shone before Men, that they may
see the good Works, and may glorifie our Fa-
ther which is in Heaven. And since the Per-
son is so entirely Conceal'd, there remains
no Room for the Censure of blowing a Trumpet,
&c. An Hypocrisie which I hope I
would have no Hand in; If the Example
may stir up others to like Acts of Charity,
I am sure the Publication will have a good
End: This is the fourth Time that I have
been made the Almoner of Unknown Bene-

factors to the Poor.—And I never yet had
the least Intimation who the Persons were,
from whom it came, by which I lost the
Occasion of returning them all the Thanks
and Blessings which I was Entrusted with,
by the poor People that shar'd the Relief.

I was then aware of the Malice of En-
emies, and the Forwardness of Men addicted
to Reproach, and therefore kept Authen-
tic Vouchers both of the Summs I paid,
and of the Circumstances of the poor Fa-
milies I Reliev'd; and I shall do the same
now, that the generous Giver may always
know in what manner his Money has been
Distributed.

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